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136 may be mentioned at least one species of leaf-cutting ant whose peculiarly spiny body presents an interesting appearance, though it is in no way of special importance to the Indians. One very large, black, stinging ant, called conga in Spanish, and nyû′mī in Cayapa, is much feared by the Indians and others resident in this region, for the reason that its sting produces not only an annoying local irritation, but also a rise in the temperature of one bitten, so that it is commonly said that the sting of the conga insures two days of fever.

825 136 [237] [278] [262] Certain species of small bees are of value to the Indians, particularly in the production of the wax used in calking canoes and pottery, and in painting canoes; it is also employed remedially to a slight extent as a cure for cuts and abrasions. The honey made by these bees is very little sought as a food, and is quite secondary in value to their wax. The Indians recognize four classes of these bees. The paba ta′nda is a small black species that lives in trees and makes the best wax which is yellow in color and is produced in larger quantities than that made by any of the other bees. The ciñemi′ski, also a small black bee, lives in the ground and produces an inferior black wax which is used only to a limited extent by the Indians. The third of these small black bees is the ta′nda, which lives in trees but which produces much more honey than wax. The fourth species, amūī a′ma, is a small yellow bee which likewise lives in trees and produces a black wax that is used to a considerable extent.

136 825 262 Certain insects are employed as food. Two of these,

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which were observed, were a large, black, beaked beetle (*Rhymchophorus palmarum*), called kū'perū by the Cayapa, and a large white larva called kōmu'cū by them.

Certain other insects, though of no special economic importance, are of interest to the Indians. One in particular is a large beetle (*Euchroma goliath* L. & G.) whose iridescent wing-covers are employed in making necklaces. There are also large, beautifully colored butterflies, dragonflies, and a large firefly (*Pyrophorus pellucens*), besides a host of other species of insects of greater or lesser interest.

*Insects*

| English | Spanish | Cayapa |
|---|---|---|
| beetle (*Rhymchophorus palmarum*) | | kū'perū |
| beetle (*Enchroma goliath* L. &. G.) | cucaron | kabē''tsū |
| firefly (*Pyrophorus pellucens*) | | mū'lūkū |
| bees | | paba ta'nda<br>ciñemi'skī<br>ta'nda<br>amūī a'ma |
| ant (a large, black, stinging ant) | conga | nyū'mī |
| larva (a large white larva) | | kō'mucū |
| larva | cogoyo | avī' |
| a worm or caterpillar | hualpe | tcīlī'lī |

MINERALS

Among the natural resources of the country should be mentioned its minerals, certain of which are found

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342 [349] 314 A platform of bamboo is next constructed at an elevation of two or three feet from the ground. The split green leaves, prepared as above, are then placed on this platform and a thatch built over and around them so as to protect them completely from the weather. This is done usually at the place where the leaves are cut, probably more as a matter of convenience than for any other reason, since the leaves when green are very heavy but on drying become very light. They are allowed to season here for at least two months, after which they are transported to the point where they are to be used. In some cases, however, the freshly cut leaves are transported at once to the house for which they are intended and there cured.

This seasoning in a dry place is absolutely necessary, since if the leaves were placed on the roof while still green, the constant rains of this region would soon rot [825] them. It is further claimed that if used when green they are soon attacked by insects, especially cockroaches, which, as before mentioned, are very numerous and troublesome.

342 177 The negroes also use the tagua-leaf to a large extent for thatch, and in its preparation they are very strict in their observance of certain rules concerning the phases of the moon. No timber may be felled and no thatch leaves cut in the light of the moon. In the case of timber, it is claimed that it is both subject to the attacks of insects and is rendered much more likely to break or split in working if cut in the light of the moon than if cut in the dark of the moon. Likewise thatch

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minutes, usually until the leaf covering is largely, if not entirely black. The covering is then removed and the tamale eaten in that form or after being mashed flat upon the mealing stone. When obtainable, a species of large black beetle (*Rhynchophorus palmarum*), called kū'perū, is used as one of the ingredients in the making of these tamales, and it is said by the Indians to be one of the most toothsome of all their foods.

The method usually employed in preparing other vegetal foods, such as yuca, sweet potatoes, etc., is by boiling in the ordinary manner. Meats and fish are generally boiled in pottery vessels without the covering of leaves above mentioned, and they may also be broiled or baked. Broiling is done in the ordinary manner, by simply placing the food over the fire. In baking, however, a special method is employed. After being properly prepared and cut into small pieces, the meat is wrapped in two thicknesses of the tough green leaf above mentioned. The flat package thus formed is then placed upon the coals, and hot ashes and coals are heaped upon it. Several minutes are usually needed for this baking, and sometimes it is necessary to replenish the coals or to turn the package over to insure proper cooking. This method is much employed in cooking all kinds of meats, fish, shellfish, and crabs and other Crustacea.

In this warm, humid climate, where meat keeps but a very short time, drying and smoking over the fire is much employed by the Cayapa when any considerable quantity of meat or fish is on hand. For this purpose

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that with this highly-developed spirit concept there is not a similar development of related myths and tales, but no such special tales appear to be current among the Cayapa, and indeed the only resemblance to tales at all is the alleged experiences that certain individuals, during intoxication or sleep, claim to have had in their encounters with strange spirits.

There is nothing resembling a culture-hero cycle or any other cycle of myths. Animal stories, so common among aboriginal peoples, are almost unknown among the Cayapa. The two following short, fragmentary tales were the only ones obtained, and it is doubtful whether these are truly aboriginal with this people.

It is said that in ancient times birds and mammals had the power of speech, their language being that of the Cayapa. The toucan wore a silver necklace, and was constantly crying because there was no chonta dura to eat, although there was an abundance of other fruits. When he changed from his human form to his present bird form, his silver necklace became the white rim of feathers, which he now has, at the yellow throat patch, and his former crying for chonta dura he still keeps up in his constant propensity to give his characteristic call, "tcandō'tō," from which he derives his onomatopoetic name.

The jaguar also was formerly a human being who had a Cayapa wife. During the day he remained about the house in the ordinary manner and without wearing his shirt. At night, however, he put on a fine shirt ornamented in colors and went out to hunt. He killed much game, and ate the greater portion of it raw on the

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spot. He brought home a small amount, but when it was cooked and his wife called him to eat, he never appeared hungry, consuming but a small amount and declaring that the food was not good. Later his form was changed to that which he now has, and he is obliged to walk on all four feet. His finely-colored shirt became his present spotted skin.

## CEREMONIAL OBSERVANCES

Of aboriginal ceremonies there are few traces left among the Cayapa, so completely have the fiestas of the church supplanted them. In these festivities there are certain remnants of aboriginal customs, but they are entirely subordinated to the practices of the Catholic church.

Contrary to the customs of many aboriginal peoples, there are not at present, and apparently never have been, any special ceremonial observances associated with birth, puberty, and menstruation, although there are certain restrictions and slight observances of an ordinary character connected with each of these.

The marriage and mortuary ceremonies, already described, are, on the other hand, quite elaborate, and apparently retain much of their aboriginality, although largely assuming the nature of these ceremonies as celebrated by the church.

Two regular church festivals, that of "Noche Buena" or Christmas, and that of "Semana Santa" or Easter, are celebrated, as one might suppose, entirely according to church custom.

men, and occasionally only one shotgun is available to share among them. 224

Fishing is an important adjunct to the dietary pattern. Fish are dynamited, netted, speared, trapped, drugged, and hooked. Often a man or boy will work his canoe up-stream and then drift slowly down while he plays his hook and line which are tied to a light pole. The fisherman baits his hook with a lively grasshopper, drops his line into the water, then holds his arm motionless except for a slight movement of his wrist which causes the line to move with a sinusoidal motion. This favorite method can only be used when the river is very low. At these times, in the evening, three men or boys go out in a canoe moving slowly along the bank. One man paddles, another holds a flashlight or a pressure lantern, and the third man stands ready with a fish spear. The light attracts multitudes of fish, and the haul is invariably a huge one. Lobster can also be easily trapped when the river is low. A lobster trap, called <u>catanga</u> is baited with plantain. It is set under water alongside a bank that has some protuberance, such as a pile of driftwood. The mouth of the trap is placed so it faces

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[262]
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the Río Camarones in the monte. People are afraid of him, because he can kill a person by catching his spirit. Duende is the owner of all of the wild pigs, as well as the /kuhil$^{y}$a/, a race of cave dwellers who are similar to the Cayapa in appearance. The second, /a$^{y}$chéri/, is the devil who plays all of the musical instruments at the same time. Some think that he just touches himself to produce the sounds. He is naked, and black like a Negro, and has a very large penis with which he kills women when he makes love to them. These beings are not really a part of the religious belief system, but other spirits are.

The Cayapa believe that people have three souls: /tambíka/ 'heart,' /níma/ 'soul' and /ačía cit$^{y}$a ñam/ 'bald ghost.' At death, the /tambíka/ leaves the body by way of the mouth and goes straight up to Jesus, who has it punished. The manner of punishment is not clear, but it goes on for a very long time. Finally, the soul enters heaven. There are no clear ideas expressed regarding the nature of heaven, but many Cayapa think in terms of a big fiesta. The /níma/ leaves the body at death in an unknown manner and wanders about the